حَيْثُ, (Ṣ, Mṣb, Mughnee, Ḳ,) indecl., (Ṣ, Mṣb,) with ḍamm for its termination, (Ṣ, Mṣb, Mughnee,) as being likened to final words [such as بَعْدُ and قَبْلُ ending a proposition], (Ṣ, Mughnee,) because it does not [regularly] occur otherwise than prefixed to a proposition, (Ṣ,) for the being prefixed to a proposition is like the not being prefixed to anything, as the consequence of being prefixed, which is the sign of the gen. case, is not apparent: (Mughnee:) and حَيْثَ, (Ṣ, Mughnee, Ḳ,) also indecl., (Ṣ,) with fet-ḥ, (Ṣ, Mughnee,) to render the pronunciation more easy, (Mughnee,) because ḍamm with ى is deemed difficult to pronounce: (Ṣ:) and حَيْثِ, (Mughnee, Ḳ,) with kesr, accord. to the general rule observed to prevent the concurrence of two quiescent letters: (Mughnee:) and in like manner, حَوْثُ and حَوْثَ and حَوْثِ: (Mughnee, TA:) of which forms, حوث is asserted to be the original; (L;) though حَيْثُ is more chaste than حَوْثُ, and is the form used in the Ḳur-án: (Az and TA in art. حوث:) but some of the Arabs make حيث decl.: (Mughnee:) it is an adverbial noun of place, (Ṣ, Mṣb,) a vague adverbial noun of place, (L,) [signifying *Where*,] like حِينَ with respect to time: (Ṣ, Ḳ:) or it is a denotative of place, by general consent: but accord. to Akh it sometimes occurs as denoting time, [signifying *when*,] as in the following verse, (Mughnee, TA,) which is the strongest evidence of its use in this sense: (TA:)

* حَيْثُمَا تَسْتَقِمْ يُقَدِّرْ لَكَ ٱللّٰ *

* ـهُ نَجَاحًا فِى غَابِرِ ٱلْأَزْمَانِ *

[*Whenever thou shalt pursue a right course, God will decree thee success in the time to come*]: (Mughnee, TA:) but in most instances it occupies the place of an accus., as an adverbial noun of place; or of a gen., governed by مِنْ, and sometimes by another prep., as in the saying (of Zuheyr, TA in art. قشعر),

* لَدَى حَيْثُ أَلْقَتْ رَحْلَهَا أُمُّ قَشْعَمِ *

[*At the place where Calamity, or Fate, has put down her saddle*, i. e., *made her abode*]: and sometimes it occurs as an objective complement, as it is said to do in ٱللّٰهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَاتِهِ [in the Ḳur vi. 124], i. e. *God is knowing: He knows where to bestow his apostolic commissions;* يَعْلَمُ being suppressed, as implied by أَعْلَمُ; or أَعْلَمُ may be rendered by عَالِمٌ, and so may govern the accus. case. (Mughnee.) Accord. to rule, (Mughnee,) in every instance, (Ṣ, Mughnee,) it is prefixed to a proposition, (Ṣ, Mṣb, Mughnee,) nominal, or verbal, but in most cases the latter; (Mughnee;) as in أَقُومُ حَيْثُ يَقُومُ زَيْدٌ [*I will stand where Zeyd shall stand*]; and حَيْثُ تَكُونُ أَكُونُ [*Where thou shalt be, I will be*]; (Ṣ;) and جَلَسْتُ حَيْثُ زَيْدًا أَرَاهُ [*I sat where I saw Zeyd*], the accus. case being preferred in an instance like this; (Mughnee;) and اِذْهَبْ حَيْثُ شِئْتَ [*Go thou whither thou wilt.*] (Mṣb in art. حين.) You should not say حَيْثُ زَيْدٌ [alone]: (Ṣ:) or it occurs prefixed to a single word in poetry; (Mṣb, Mughnee;) as in the saying,

* وَنَطْعُنُهُمْ تَحْتَ الكُلَى بَعْدَ ضَرْبِهِمْ *

* بِبِيضِ المَوَاضِى حَيْثُ لَيِّ العَمَائِمِ *

[*And we pierce them beneath the kidneys, after smiting them, with the sharp swords, where the turbans are wound*]; (Mughnee;) but this is irregular; (Mṣb, Mughnee;) though Ks holds it to be regular. (Mughnee.) Lḥ relates, on the authority of Ks, that some make حيث to govern a noun in the gen. case, as in the saying,

* أَمَا تَرَى حَيْثُ سُهَيْلٍ طَالِعَا *

[*Seest thou not where Canopus is, rising?*]: but he says that this is not of respectable authority: (L:) some write حَيْثَ سُهَيْلٍ: and some, حَيْثُ سُهَيْلٌ, [which is the common reading, سهيل being an inchoative, and] the enunciative, مَوْجُودٌ, being suppressed. (Mughnee.) Abu-l-Fet-ḥ says that he who prefixes حيث to a single word makes it declinable. (Mughnee.) [Accord. to Fei,] Benoo-Temeem say حَيْثَ when it occupies the place of an accus., as in the phrase, قُمْ حَيْثَ يَقُومُ زَيْدٌ [*Stand thou where Zeyd shall stand*]. (Mṣb.) Ks says, I have heard among Benoo-Temeem, of Benoo-Yarbooạ and Ṭuheiyeh, those who say حَيْثَ in every case, when it occupies the place of a gen., and that of an accus., and that of a nom.; saying مِنْ حَيْثَ لَا يَعْلَمُونَ [*Whence they know not*], and حَيْثَ ٱلْتَقَيْنَا [*Where we met*]: and he says also, I have heard some of Benu-l-Ḥárith-Ibn-Asad-Ibn-El-Ḥárith-Ibn-Thaạlabeh, and all Benoo-Faḳ'as, say حَيْثِ when it occupies the place of a gen., and حَيْثَ when it occupies the place of an accus.; saying مِنْ حَيْثِ لَا يَعْلَمُونَ, and حَيْثَ ٱلْتَقَيْنَا. (L.) Sometimes the proposition after حيث commences with إِنَّ, as in اِجْلِسْ حَيْثُ إِنَّ زَيْدًا جَالِسٌ [*Sit thou where Zeyd is sitting*]. (Ḳ in art. أن, and IAḳ p. 92.) — It sometimes comprises the meanings of two adverbial nouns of place, as when you say, حَيْثُ عَبْدُ ٱللّٰهِ قَاعِدٌ زَيْدٌ قَائِمٌ [*Where 'Abd-Allah is sitting, there Zeyd is standing*]. (AHeyth, L.) — The restrictive مَا (مَا كَافَّةٌ) is sometimes affixed to it, and in this case it implies a conditional meaning, [signifying *Wherever*, or *wheresoever*, and, accord. to Akh, *whenever*, or *whensoever*,] (Mughnee, TA,) and renders two verbs mejzoom, (Mughnee,) as in the saying, حَيْثُمَا تَجْلِسْ أَجْلِسْ [*Wherever thou shalt sit, I will sit*], (Ṣ,) and in the first of the verses cited above: (Mughnee, TA:) it is not [properly, though it is sometimes improperly,] used as a conditional without ما. (Ṣ.) — [It is also used, in scientific and other post-classical works, in senses different from those explained above. Thus, مِنْ حَيْثُ is used to signify *As to*, or *in respect of*: so in the phrase مِنْ حَيْثُ اللَّفْظُ وَالْمَعْنَى *As to*, or *in respect of*, *the word and the meaning*. Also *As*, or *considered as*, *absolutely*, or *abstractedly*: so in the phrase مِنْ حَيْثُ هُوَ or حَيْثُ هُوَ هُوَ, *As*, or *considered as*, *such*, *absolutely*, or *abstractedly*; and الإِنْسَانُ مِنْ حَيْثُ هُوَ إِنْسَانٌ *Man, as*, or *considered as*, *man, absolutely*, or *abstractedly*. And *As*, meaning *considered merely* or *only* or *simply as*: so in the saying, الإِنْسَانُ مِنْ حَيْثُ إِنَّهُ يَصِحُّ وَتَزُولُ عَنْهُ الصِّحَّةُ مَوْضُوعُ الطِّبِّ *Man, as*, or *considered merely* or *only* or *simply as*, *being healthy and ceasing to be healthy, is the object of therapeutics*. And *As*, meaning *since*, or *because*: so in the saying, النَّارُ مِنْ حَيْثُ إِنَّهَا حَارَّةٌ تُسَخِّنُ المَآءَ *Fire, as*, or *since*, or *because*, *it is hot, heats water*. بِحَيْثُ is also vulgarly used in this sense. And correctly as meaning *So that*; *so as that*; *in such a state*, or *condition*, *that*: often syn. with حَتَّى.]